

HOTEL ALLABEN
THE HOUSE OF ACTIVITY
 501 MONMOUTH AVE., LAKEWOOD, N. J.
 LAKEWOOD 819 OR 1222

Make reservations now for
Passover
 and Easter Holidays
 Tel.: Lakewood 819 or 1222
 JACK SCHWARTZ, Prop.

Invitation To Relax
 Enjoy the serenity of Plum Point—
 outdoor activities, delicious food.
 Only 55 miles from New York.
 Make Reservations.
PLUM POINT
 "Year-Round Vacation Resort"
 New Windsor, N.Y. Tel: Newburgh 4270

SPRING IS IN THE AIR
Camp BEACON
 BEACON, NEW YORK
 Tel. Beacon 731
 38.00 weekly — \$7.00 daily
 PASSOVER HOLIDAY
 \$45.00 weekly—\$9.00 daily
 From April 12th (supper) to
 April 23rd (dinner)
 Planned programs daily
 We suggest early reservations
 City Office:
 1 Union Sq., Room 810. GR. 7-5089
 Bronx Office: Olinville 5-7828

The Woodlands
 PHOENICIA, N. Y.
 REOPENING FOR THE EASTER HOLIDAYS
 April 17-28
 The Woodlands in the Spring is really delightful.
 City Address—88-36 108th Street
 BO. 8-1461 Forest Hills, N. Y.
 SIGGIE GOLDNER

50 miles from New York
Mamasco LAKE LODGE
 An ideal place to spend the first days of Spring. Recordings. Fine Library. Open Fireplaces. Congenial Atmosphere. Famous cuisine. Write or phone, Ridgefield 820
 RIDGEFIELD, CONN.

WANTED MEN AND WOMEN
To Sell New Masses
at May Day Parade
 Call: GRamercy 3-5146

radicalism which led to Russia's present eminence, but he gives the silent treatment to American radicals who espouse socialism—that is to Communists. He does spare a few words in one place to imply that Communists are anti-religious, and elsewhere he shows how a minister and a Communist leader, hitherto hostile to each other, were tricked into co-operating toward a good end.

Tricked. Yes, that word has to be emphasized because there is a great display of worldly wisdom about manipulating people. In story after story a smart organizer tricks people—even reactionary employers—into working for good causes. Of course, tricking people is possible, and ingenuity and realism are necessary to organizers, but somehow Alinsky's formula that each man has a little larceny in his soul, and organizers have to know how to exploit it, seems dangerously corrupt. Revealing to the people where their real self-interest lies is not exactly what Alinsky urges. Rather, he glibly mixes the oil of elusive idealism with the water of capitalist-bred cynicism.

Organic functional harmony does not mark the relation between his program and the means proposed to carry it out.

As a matter of fact the book gives rise to the question, "What actually is the program about which Alinsky has done a deal of perfervid writing, and what exactly is the organizational form he advocates to achieve this end?"

Nowhere is his whole program assembled in one passage, clearly set forth and analyzed. Possibly Alinsky is trying to "trick" unwary readers into progressive channels by not revealing to them all they will be supporting if they adhere to his People's Organization. Possibly his program is all in the book, implicitly rather than explicitly. In this case it would mean that in these days of the UNO Alinsky makes no effort to develop policies derived from the realities of the international scene. Local community problems make up almost all his list, although the national problems of race relations and strikes come in for good treatment. Child care, sanitation, and a dozen other worthy causes receive his support, but what kind of pattern they all make it is difficult to say.

It is not so difficult to grasp his organizational pattern, which has many elements of the practical. It is a means of coordinating community organizations, and as such is not new, but lots of good organizational forms aren't. There is a great to-do about democratic procedures, but then you come up with

a bang against the fact that membership in the People's Organization is heavily weighted in favor of the major employers in every community. Their representation is equated to their economic strength much more than to their voting strength as citizens.

Is such an arrangement likely to mobilize America's radicals, or to be a reliable weapon in serving their interests? Employers as a class still act like employers, and the ills Alinsky is trying to correct are all traceable to the existence and practices of that class. Demagoguery is a word that comes to mind in connection with this plan to assemble radicals in a setup dominated by businessmen. Yet we have to face the fact that stockyard workers who were helped by Alinsky's organization in the recent meat strike will have warm praise for its practical assistance.

To such mass support more may quite possibly be added, though not always from quarters which have any real claim to the honorable title of radical. It may even be possible that history will bring greater clarity into the People's Organization, with the participation in it of people who are really clear. These will have read and understood a political manifesto published ninety-eight years before *Reveille for Radicals*, a manifesto which will be remembered ninety-eight years and more after *Reveille for Radicals* has receded into the archives of petty bourgeois reformism.

PHILIP STANDER.

Adult Listening

THE LONG WAY HOME, by Millard Lampell.
 Julian Messner. \$2.50.

IT is not surprising that only a microscopic portion of what is broadcast over the radio is ever published in book form. The reason is obvious: junk that makes listening painful would make reading fatal. But while the soap barons may be lords of all they purvey, there is outside their fief a growing estate of sensitive, skilled writers who insist on using the radio as if it were a bona fide cultural outlet, rather than an instrument for infantile indiscretions.

Millard Lampell's *The Long Way Home* is an adult collection of fourteen scripts, all of which have been broadcast at least twice. They were originally sponsored by the Army Air Forces program, "First in the Air," during 1944-45. This was one program that made listening an instructive pleasure, and now makes equally effective reading.

As a sergeant in the Army, Lampell travelled more than 20,000 miles to

gather information on the soldier returning from overseas. He lived at bomber bases, convalescent hospitals, points of debarkation, and "shot the breeze" with men fresh from combat experiences. The result is a background of unusually thorough knowledge of veterans as individuals, each facing his own problem, as well as an insight into the over-all picture of the factors involved in the adjustment of returnees, both casualties and non-casualties, to civilian status.

"The Boy From Nebraska" is a punch-packed script about Sgt. Ben Kuroki, an American of Japanese ancestry, holder of two Distinguished Flying Crosses. Kuroki returned from combat against the Nazis after completing his tour of missions only to find the enemy at home in the form of race discrimination. Kuroki was offered an assignment at home, but volunteered and actually shipped out again to bomb Tokyo. Lampell's treatment of the theme is a moving indictment of "white supremacy."

"Welcome the Traveller Home" describes the return of two healthy veterans of combat. They find that newspaper publicity has typed them as freaks, men with "killer instinct" born of the "sudden death and violence of the battlefield." But the GIs see through this "bushwah" as so much camouflage to conceal the real problem, "a good job, and five hundred years of peace." The soldiers reject the idea that "all our boys want is to return to the simple things they left behind. A piece of Mom's blueberry pie and a coke at the corner drugstore; a seat in the bleachers and the old jalopy parked in the garage. These are the things we've been fighting for." Here again, Lampell has incisively hit the nail on the head.

"What Do We Do With Cisco Houston" deals with the destructive effects of combat fatigue. There are long months of rehabilitation, and then the reality: or, as Lampell puts it, "take him out of the darkness of fatigue into the bright sunlight of a world of people and a job to do."

Throughout the scripts there is warm sympathy for human dignity, live humor, and an alert understanding that precludes the necessity of inventing phony characters forced to speak as "humorous" illiterates. There is a persistent lyric quality in much of Lampell's work that makes it read as well as it sounds. It is fair to assume that this was in some degree made possible by the author's freedom from a commercial sponsor and standards established in terms of soap flakes, hand lotions, hair oils, laxatives,

tobacco and sundry cure-alls. For plays in this collection, Lampell has already received citations and an award. These distinctions were certainly well merited.

All the author's royalties on *The Long Way Home* will go to the Committee for Air Forces Convalescent Welfare.

MACK ENNIUS.

Liberal Anthropologist

THE DYNAMICS OF CULTURE CHANGE, by Bronislaw Malinowski. Yale University Press. \$2.50.

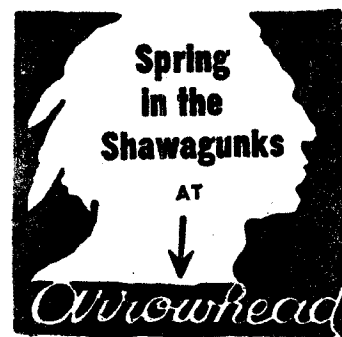
THIS ably edited collection of essays by the late Malinowski presents the essence of his life's work—the anthropological study of Africa. He had little but contempt for those dabblers in anthropology who use it as an escape into the exotic, and rationalize their flight by rejecting purposeful function as destructive of the "pure" character of the science. For Malinowski, "science begins with applications," and he denied any dichotomy between functional and theoretical anthropology.

He went further and accepted a "moral obligation" as a scientist, which for him meant to be "a fair and true interpreter of the Native." He dismissed, somewhat summarily, Herskovits' warnings against ethnocentrism. Still, it must be stated that he came much closer to fulfilling his moral obligation than did, or do, many of his colleagues.

Malinowski stressed the Africans' "love of independence, and their desire for self-expression." He saw that these things were denied them by the imperialists who, by force and deceit, stripped the African of his land and wealth, attempted to limit or crush his political and economic organization and resistance, and transformed him into an outcast and pariah within his own homeland.

He saw and stressed these things because they were the dominant factors determining the phenomenon of culture change in which he was particularly interested. He knew that the difficulties involved in the attempts to give stability to the new culture derived from the meeting of the African and the European (and, to a lesser extent, the Asiatic) were not due to "mulish obstinacy" or "racial deficiencies" of the Africans, but rather to the unjust and exploitive character of the European power.

For an academician teaching in English schools this was a great advance. But Malinowski remained a liberal and a reformist. He fought for moderation, not liberation. He condemned the so-called excesses of imperialism, but not,



Hiking,
Biking,
Hend-
ball,
Open
Fires,
Record-
ings,
Entertain-
ment

ARROWHEAD — Ellenville, N. Y.; Tel. 562

The CHAITS

Overlooking the beautiful Shawangunk Mountains.

OPEN FOR THE EASTER HOLIDAYS

Delicious Food—Classical Recordings

Accord, Ulster County
N. Y.

Phone Kerhonkson 3758

Thursday, April 18, 1946
8 P.M.

At MANHATTAN CENTER

Symposium ON "ART AS A WEAPON"

Speakers:

WILLIAM Z. FOSTER
HOWARD FAST
ARNAUD D'USSEAU

and others to be announced

Co-Chairmen

Joseph North, Editor New Masses
Sam Sillen, Daily Worker

Tickets:

\$1.20 Reserved Seats
.60 General Admission

On sale at:

Book Fair—133 W. 44th St.
Workers Bookstore—50 E. 13th St.
New Masses—104 E. 9th St.
Jefferson School—575 6th Ave.
Trade Union Bookshops

Auspices:

New Masses, Daily Worker